A GODLIE SERMON

Preached before the

Queenes Maieſtie

At *Greenwiche*, the 2[illegible] of *Marche* laſt paſt,

By Doctor WHITGIFT (then) Dean of *Lincolne*, (afterwards Archbiſhop of *Canterbury*.)

Seen and allowed according to the Order appointed.

Studiosè ſectemini veritatem in charitate.

Imprinted at *London* by *Henry Bynneman*, for *Humfrey Toy*. Anno 1574.

And now Reprinted with a large Preface, ſhewing the Reaſons of it, for *John Wyat*, at the *Roſe* in St. *Paul's* Church-yard, 1714.

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To the Bookseller.

SIR,

THIS Sermon was preach'd, and long since publish'd by Dr. John Whitgift, then Dean of Lincoln, afterward Bishop of Worcester, and at last Archbishop of Canterbury: A Prelate so well belov'd by the Queen, that in her choice of a single Life, and her preference of that State in the Clergy, she honour'd him with the familiar Name of her Black Husband. It is a plain honest Christian Discourse, and the old Edition being very rare to be met with, you may please to Reprint it, and thereby do Service to the World upon several Accounts.

It will bear some testimony of Respect and Honour to the Age of Queen Elizabeth, to give a taste of the good way of Preaching in Her Days; sober, serious Gospel Sense and Truth, in a just and easy Stile, made agreeable to the Conscience, the Reason, and the Affections of Mankind. This excellency of Preaching was a singular Ornament of Her Reign, and in effect died with her. For there was soon a sad Degeneracy under King James the First, when to comply with the Humour of the Prince, the Preachers brought in such Terms of the Schools, and such Scraps of the Poets, as made the Pulpit rather a place of Divertisement, than of sound Instruction and Salvation. This affected Foolishness, by Use and Custom, ran too far into the Reign of King Charles the First: And if it abated at the Restoration of his Royal Family, the Preachers were apt to slide into another Extreme, that

that of Words and Periods, strong and stiff; a false Oratory, an abuse of the Patience of Christian Hearers; till Dr. Tillotson, *and some other judicious Divines, dar'd to restore good Sense and plain Language, which now generally obtain, and ought to prevail in all our Churches; nay, are very much gotten into the Mouths of the Dissenting Teachers, tho' perhaps of less Service to them.*

It will do another Honour to that Age, by shewing the Probity and Courage of our English *Divines, in Preaching at Court against the Flattering of Great Men, and against the Inconstancy of the Common People; as likewise against their Curiosity and Love of strange Doctrines; such as the Invalidity of Baptism, if administred by a Lay-man, or even by a Deacon: A Doctrine of the most narrow and uncharitable Spirit, invented by Schismaticks, and urg'd by the Leader of them M.* Cartwright, *but admirably well opposed and confuted by this Archbishop* Whitgift, *in his Answer and Replies to the* Admonition, *&c. and condemn'd in this Sermon, wherein, as if he had liv'd in our Times, he grievously complains,* It is now called into Controversy, *Whether the Minister be of the Essence and Being of Baptism, and none to be counted Ministers but such as be Preachers: So that whosoever hath not been baptized of a Minister, of a Preacher, is not baptized?* the which Questions, and other such like, spring out of the Schools of the Anabaptists, and tend to the Rebaptization of All, or the most Part of those that at this Day are living.

It will give a farther Proof of the Integrity of Preachers in that Reign, that they preach'd freely and earnestly against the fundamental Errors and Corruptions of Popery, and demonstrated the Church of Rome to be the common Enemy of the Reformation, and of Christianity itself. And yet by the Craft of that Enemy in sowing Tares, they found, it seems, some of the common People grown sick and weary of that necessary Subject, and rather intent upon new-

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fangled Doctrines and Devices of Unskilful Men. Says this excellent Preacher here to his Auditors; "We "have taught you more necessary Points of Doctrine, "than these that are now preach'd unto you. We "have exhorted you to Repentance and to Amendment "of Life: We have taught you the true Doctrine of "Justification; the true and right use of the Sacra-"ments: We have confuted the erroneous and dam-"nable Points of Popish Doctrine, as Transub-"stantiation, the Sacrifice of the Mass, Purgatory, "Worshiping of Images, Praying to Saints, the Popes "Supremacy, and such like: and you have not be-"lieved us, nor hearkened unto us. But now that "we begin to teach you these things that tend to your "own Commodity and to Contentation, you magnifie us, "you commend us, you make us Gods; nay, you "make us Devils, for you so puff us up with Vainglory "that we know not ourselves. . . . And yet no Protes-tant Preachers had been then in fund of strange No-tions, as to preach up the necessity of Private Confes-sion to a Priest, or the Inefficacy of Faith and Repen-tance to a Sinner without Sacerdotal Absolution; or a Real Propitiatory Sacrifice in an Oblation of the Elements of Bread and Wine; or a Middle State of Souls after Death, in neither Heaven nor Hell; or an Independency of the Church upon a Christian State, even where the Civil Magistrate is by Law Supreme Head and Governour; or the Unchurching of all other Reformed Churches, and the Unchristening of all Foreign Protestants; (to say nothing of our Bre-thren and Fathers at home) or any such unscriptural Fancies, bordering on the Church of Rome, and to be supported by nothing but an Infallible Chair.

The Author's Name will afford another Observation, that Archbishop Whitgift's Memory is more happy, and has been more favourably treated, than that of most of those who came before or that followed after him, from the beginning of the Reformation to this present Time. He are reserv'd to those Times, when Men who would engross to themselves the Name of Church-

Church-Men, have betray'd a bitter Spirit in censuring and reviling the Best of our Prelates; they have insulted the Living, and not spar'd the Dead; especially those who have sate in that eminent Seat of Primacy of All England. Archbishop Cranmer, who adorn'd the Reformation by his Life, defended it by his Pen, and seal'd it with his Blood, has been represented as a Betrayer of the Rights of the Church; and the Royal Supremacy, upon which our Reformation was establish'd, has been call'd, The Cranmerian Heresie. Archbishop Grindal, a Man of excellent Temper, Piety and Learning, has been run down by a hard-mouth'd Preacher, for want of Zeal to the Church; and all Moderation has been contemptuously call'd Grindalizing; tho' in the true History of him it appears, that no Prelate could be more firm, constant, and courageous in consulting and asserting the proper Rights and true Interests of the Church and Clergy of England. Nay, another Intemperate Preacher has lately run down Archbishop Abbot, as a favourer of Schism and Faction; when his Piety, Wisdom and Courage, in stemming the Tide of Popery and Profaneſs, have made him worthy of everlasting Honour, among All, who rather love and serve the Church, than boast in great swelling Words about it. But still, I say, the Preacher of this Sermon, Archbishop Whitgift, has escap'd very well; for being more particularly concern'd to repress the Puritans, who were indeed Angry and Insolent at that time, he has been on that account well esteem'd, and his Ashes, I think, not yet disturb'd. This fair Reputation among Church-Men, will, I hope, engage them to read his following Sermon with the better Attention of Mind.

The Life of this eminent Prelate, will, I hear, be soon Publish'd, by the same able Hand who has done the like Honour and Justice to his Predecessors, Archbishops Cranmer, Parker and Grindal; and therefore I need not, in the mean time, offer at any imperfect Account or Character of him; only I would transcribe for you one Passage out of a Letter of his Grace's, to the

the Lord Treasurer Burleigh, dated July 5, 1584. That Great Statesman had given him a wise Caution, "not to lay so hard a Hand upon the Puritans, "as thereby to gratify and animate the Papists." To which he answers, That the Papists received no such advantage of his Proceedings against the Puritans; for, he observed the Papists employed them, and encouraged them at that Juncture to create Divisions and weaken the Protestant Interest: says he, "The Objection of our encouraging the Papists hath "neither Probability nor Likelihood: For how can "Papists be animated, by urging Men to subscribe "against the Pope's Supremacy, and to the justifying "of the Book of Common-Prayer, and Articles of "Religion, which they [the Papists] so greatly con-"demn. But Papists are animated because they see "these kind of Persons, which herein, after a sort, "come in with them, so greatly friended, so many "born with, and so animated and maintained in "their disordered doings, against both God's Law "and Man's, and against their chief Governours, "both Civil and Ecclesiastical. This, I say, encou-"rageth the Papists, and maketh much for them. "——O my Lord, I would to God some of them, "who use that Argument, had no Papists in their Fa-"milies, and did not otherwise also countenance "them, whereby indeed they receive Encouragement, "and do become too malapert. Assure your self, the "Papists are rather grieved at my Proceedings, be-"cause they tend to the taking away of their chief "Argument, that is, That we cannot agree among "ourselves, and that we are not of the Church be-"cause we lack Unity. And I am credibly informed, "that the Papists give Encouragement to these Men, "and commend them in their Doings, thereof also I "have some Experience." —— By which it is very plain, that this wise Prelate was the quicker in his Resentments against the Puritans, because he thought them under the Direction and Management of the Papists; and in his laying all legal Restraints upon them, he was only labouring to stop the Breaches

which

which he found this common Enemy had made, the Light to entertain withall. To find the Spreaders of strange Doctrines, and the Authors of new Opinions, were Tools in Romish Hands, to break and lose Friendships, if timely Care were not taken by all godly informed to unite and strengthen the Bonds of our Brotherly, Christian, and Heavenly Love.

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A Godly

A Godly Sermon preached at Greenwiche.

Textus. Io. 6.

Maſter, when cameſt thou hither? Ieſus anſwered them and ſayde: verely, verely I ſay vnto you, yee ſeek me not bicauſe ye ſaw the miracles, but bicauſe ye eat of the loaves and were filled. Labour not for the meat which periſheth, but for the meat which endureth vnto euerlaſting life.

IN the former part of this Chapter, the Euangeliſt declareth, that the people followed Chriſte into the Wilderneſſe, where they being fed with five loaves and two fiſhes, did not only acknowledge him to be that Prophet that ſhould come into the World, but alſo would have taken him and made him a King. He ſhewreth likewiſe that the next day the People by Ship paſſed over to *Capharnaum*, where they fynding Jeſus, and marvelling at his ſtrange kind of coming thither (for they knew that he came not in the ſame Ship with his Diſciples, and that there was no other Ship there for him to paſs in) demaunded of him, when he came thither, ſaying, *Maſter, when cameſt thou hither?* to whom Jeſus anſwering ſaid, *Verely, verely I ſay vnto you, yee ſeek me not bicauſe you ſaw the Miracles, but bicauſe yee eat of the loaves and were filled*, &c. In which wordes two things are gene-

John 6.

rally to be considered: the one is, the Question of the people: the other, the Answer of Chryst. In the Question of the people, there are three things especially to be noted: their Inconstancy: their Flattery: and their Curiosity. In the Answer of Chryst, there is a Reprehension, and an Exhortation: the Reprehension is this; *Verely, verely I say unto you, ye seek me not bicause ye saw the miracles*, &c. The Exhortation is this: *Labour not for the meate which perisheth*, &c. of these Poyntes I will speak (by the Grace of GOD) as breefly as I [illegible].

The first [illegible]erefore that I note in this question of th[illegible]le, is their Inconstancie, the which that auncient and learned Father *Chrysostom* gathereth of this, that when as the day before, after they had been filled with bread and meat, they esteemed Chryste as a Prophete, and would have taken him and made him a King: now having him in their presence, they neither so greatly magnifie him, neither offer unto him any kingdom at all, but rather begin to doubte of his omnipotencie and power, as though they had utterly forgotten his former Myracles.

Chrysost. in 6 Ioan.

Auncient and learned Interpreters do ascribe this inconstancie of the people to two chief and principal Causes: The one is, bicause the people (for the most part) respecte onely those things that are present, and are moste commonly allured wyth presente commoditie or pleasure. An other is, bicause the people are ofter moved with affection than reason, and ledde with fansie rather, and opinion, than with sound proofes and certayne knowledge: and such Motions as spring of present commoditie, and are grounded only upon opinion, be but momentane and sone passe away. Therefore sayth the wise Man in the

the 27 of *Eccl.* *Homo ſapiens in ſapientia ſua permanet ſicut Sol, ſtultus autem ut luna mutatur.* *A wiſe man continueth in his wiſedome conſtant as the Sunne: but a foole is altered and chaunged even as the Moon.* By a wiſeman he meaneth ſuche as are guyded with reaſon and knowledge: by a foole he underſtandeth, not thoſe that lacke the uſe of reaſon, and be voyde of wit, but thoſe that follow affection rather than reaſon, and are carried away with opinion and fanſie, not with ſure prooſes and certaine knowledge: the whiche thing bicauſe the people (the moſt part) do, therefore are they called *the unlearned and unſtable multitude.* And theſe be the cauſes why they are ſo greatly delighted with noveltie, ſo readie to embrace every ſtrange and new kynd of doctrine: theſe (I ſay) be the cauſes why one and the ſelfe ſame thing and perſon, cannot long pleaſe them: but whom to day by praiſing they extol up into heauen, to morrow by diſprayſing they caſte downe into hell.

Of this ſo great inconſtancie, we have a notable example, and a manyfeſt pattern in this people that we have now in hand: For the ſelfeſame people that followed Chryſt into the wilderneſſe, and from thence over the ſea into *Capernaum*, as is evident in this Chapter, ſhortly after (as it appeareth in the ſame Chapter) utterly forſooke him ſaying. *Durus eſt hic ſermo: quis poteſt eum audire?* *This is a hard ſaying: who can abide to heare it?* only bicauſe he taught them not ſuch things as pleaſed their fanſie, and ſerved their fonde affection. And the ſame people which immediately after their eating with him did acknowledge him to be a Prophet, and had a reverent opinion of him: ſhortly after (as it is alſo to be ſeen in this Chapter) ſpake con- John 6.

contemptuously of him, saying, *Is not this Iesus the sonne of Ioseph, whose father and mother we know?* as though they should say, is not this Iesus the Carpenters sonne? what do we make so great account of him? Again the people that spake here so louingly unto him, and salute him by an honorable title, calling him *Rabbi*: in the 8 Ch. of his gospel speak most slaunderously and opprobriously of him, calling him *Samaritane*, and saying that he had a Devill. And whom they in this sixt Ch[illegible], woulde haue taken and made a Kyng [illegible] had not conveyed himself from them: in the eyght Chapter they would haue stoned to death, if he had not withdrawne himselfe out of their company. To be short, the same people that in his jorney from the Mount towards Hierusalem so joyfully receiued him, with spreading their garments and boughs of trees in the ways, and saluting him with a most honorable salutation, crying, *Hosanna to the Sonne of David, &c.* not long after preferred a murtherer and a seditious person before him, and with might and mayn cryed out, that he might be crucified. And this is the inconstancie even of that same people, among whom Christe himselfe was conuersant: whome he so diligently taught, and in whose presence he had wrought so many and notable myracles.

John 8.

Math. 21.

Of the like inconstancie the Apostle S. *Paule* had experience: for the *Galathians*, who were so greatly affected towardes him when he first preached the Gospell amongst them, that if it *had bin possible* (as he himself doth testifie) *they woulde haue plucked out their eyes and giuen them vnto him*, within a while after (being seduced by false prophets and contentious teachers) contemned and despised him. Hereby also it came

Gal. 4.

to

to paſſe, that the *Corinthians* were divided into ſo many factions, whyles ſome ſayd, *they held of Paule, ſome of Apollo, ſome of Cephas, and ſome of Chriſt.* The like inconſtancie appeareth to have bin in the people at all times, and in all ages. Let the eccleſiaſtical hiſtories be peruſed, and it wyll eaſely be proved, that there was neuer Heretike ſo horrible, nor Schiſmatike ſo pernicious, but that they had numbers of the people to follow them: euen of the ſelfeſame people that before embraced the true and ſincere doctrine of the Goſpell. Therefore the Apoſtle Saint *Paule* doth forewarn his ſcholer Timothie hereof, and as it were, arme him againſt this temptation, ſaying, *Erit tempus cum ſanam doctrinam non ſuſtinebunt. &c. The tyme ſhall come when they wyll not abide wholeſome doctrine, but they whoſe eares doth itche* (that is, whiche are delighted with novelties and new invented opinions) *ſhall heape vp to themſelves teachers according to their owne deſires*, euen ſuche as will ſatisfie their fanſies, and applie themſelues to their humor. 1. Cor. 1. 2. Tim. 4.

My meaning is not to condemne all the people of this crime, I know there be many both conſtant and godly: but I ſpeake of the moſt part, and I declare that, which moſt commonly cometh to paſſe. It is reported of one *Polycletus* a cunning Image-maker, that he framed two Images, the one according to arte, the other according to the opinion of the people: and when he had finiſhed them, he brought them forth to be ſeen of the paſſers by, that he might heare their judgements of them: it came to paſs (contrarie to hys expectation) that the Image made according to art, was prayſed even of the people, and the other diſprayſed. Whereat

Polycletus

Polycletus marveling, ſayde unto the people, *Atque hanc quam tantopere laudatis ego feci, eam quam vituperatis vos feciſtis. This whyche you ſo greatly commende I myſelfe made, that whiche you ſo diſcommende, you your ſelues haue made:* meaning, that he made that whiche was made according to arte, and that the people made that, which was framed according to their fanſie. So that ſometime it may happen that the people judge aright, and miſlike their former fanſies, though it be moſt rarely. I ſpeake this for two principal cauſes, the one is, that no man depend upon the judgement and opinion of the people whiche is ſo inconſtant and variable: for (as *Baſill* ſayth) he that will ſtudy to pleaſe the people, had neede to be like unto that Sophiſter of *Egypt* which could transform himſelfe when he liſted, into any kind of forme or ſhape. The other is, to admoniſh the people of GOD to take heede of this crime whervnto they are ſo naturally inclined: not to be caried away with every winde of doctrine: not to be delighted with ſuch teachers as ſtudy to ſatisfie their fooliſhe affections, leaſt it proue true that is commonly ſayd, *Incertum ſcinditur ſtudia in contraria vulgus: The vnſtable people is eaſelie drawen into contrarye opinions:* leaſt alſo that ſaying of *Chriſoſtome* be verefyed. *Populus eſt quidam ad inſtar fluctuum maris, varia & pugnante ſententia ſæpenumerò iactatum: The people is like to the waues of the ſea, oftentimes toſſed with diuers and contrarie opinions:* But rather to be conſtante in the truthe that they haue embraced, to holde faſt the Goſpell that is and hath been truly preached vnto them, alwayes remembring that whiche the ſpirite of GOD ſpeaketh to the Church of *Philadelphia: Tene quod habes, ne alius accipiat*

Baſil cone. ad adoleſcentes.

Chriſoſt. homil. 2. in Ioan.

Apoc. 3.

accipiat coronam tuam: *Holde faſt that whyche thou haſt*, be contente with that doctrine that GOD of hys infinite mercie hathe opened unto thee, leaſt if thou beeſt not therewith contented, but ſeekeſt for farther nouelties, that which thou haſte be taken from thee, and gyuen to ſome other that ſhall more thankfully accepte it, and be better content with it.

The ſeconde thyng that I note in thys people, is their adulation and flatterie, the whiche the moſt and beſt interpreters do hereof gather, that the people by asking Chriſte this queſtion, do inſinuate, that they marueyle at this ſtrange manner of comming thither: the which they doe to this ende, that they might ſeem to be commenders and prayſers of hys vertues and miracles, and marueilers at hys doings, and yet their ende was nothing leſſe. In thys manner did the Diſciples of the Phariſies aſſault him, when they came vnto him with the *Herodians* to demaunde whether it were lawfull to giue tribute to *Ceſar*, or no: they called him *Maſter*, they ſayd that he was *true, and taught the way of* Math. 22.
God truely, and had no reſpect of perſons: in words they pretended that whych they thought not in heart, and that is the nature and propertie of all flatterers. For it is truly ſayd that *Adulator omnium eſt virtutis inimicus, & quaſi clauum figit in oculis eius cum quo ſermones confert. &c. A flatterer is an enemie to vertue, and doth as it were faſten a naile in his eyes with whome he talketh, and ſtoppeth his eares with wrong, leaſt he ſhould either ſee, or heare the truth.* It is moſt certaine that flatterie hathe alwayes theſe companions wayting on it: Subtilitie and deceit: the blinding of him that is flattered: a note of ſeruitude: and the baniſhment of all honeſtie. S. *Auguſtine* ſayth

that

that *Adulator est crudelis & fallax: A flatterer is cruel and deceitful:* a flatterer is a present frend, and an absent enimie: which vndoubtedly is found to be moste true in diuers of the people: for howsoeuer in presence they seeme to commende or reuerence, especially those that be in authoritie, yet in their absence they are delighted to heare and to speake all evill of them. It is most certaine that *Andronicus* the Emperoure was wont to saye: *Vulgi aures infectatione aliorum quàm collaudatione magis delectari, & iniurias quàm rectè facta libentiùs legere, quamvis illas proline mendacia venditent, hæc verò lux veritatis antecedat: The eares of the common people are more delighted with the dispraise and discommendation of other, then with their praise and commendation, and had rather heare of their euill, then of their good deedes, although the one be vttered neuer so falsly, the other neuer so truly verefied.* Hereof we have too great experience in these our daies: for if a man in some congregations commend the magistrates and such as be in authoritie, if he exhort to obedience, if he moue vnto peace, if he confirme the rites and orders by publike authoritie established (though he doe it neuer so truly, neuer so learnedly) he shall scarsely be heard with patience: nay, he shall be sent away with all kind of opprobries and reproches: but if he nip at superiours, and reprooue those that be in authoritie (though they be absent and not in place to heare) if he shall inueigh against lawes and orders established, and talke of matters that tend to contention rather than edification (though it be done neuer so vntruly, neuer so vnlearnedly, as commonly it is) they flocke vnto him like bees, they esteem him as a God, they extoll him vp into heauen, euen as the *Corinthians* and *Galathians* sometime did

Niceph. Greg.

did their falſe prophets and contentious teachers: and yet notwithſtanding do they colour and cloke this peeuiſh and ſiniſter affection with diſſembled geſture, countenance, and words, when they be in the preſence of thoſe that may hurt them, or do them good: and I would to God they did not deceiue ſome, whoſe office and dutie it were, rather to ſuppreſſe this fonde affection, than to nouriſh it, eſpecially ſeeing that it tendeth to two principall euils: diſobedience towardes the magiſtrate, and flat Anarchie. But I may not ſtande upon this poynte, onely I note it, being therevnto moued by the writings of ſuch learned interpreters as expound this place.

The third vice that I note in thys people, is theyr curioſitie, whyche appeareth in that they propounde ſo vayne and friuolous a queſtion unto Chryſte. The vanitie of the whyche queſtion *Cyrill* ſetteth foorthe in theſe wordes: *Althoughe thys queſtion* (ſaythe he) *ſignifyeth ſome affection of loue, yet is it but vnprofitable and childiſhe: neither ought they to haue demaunded ſo vayne and vnprofitable a queſtion of him, whoſe diuine power and vertue they had experience of: and what profite could come vnto them by asking this queſtion? Therefore wiſe men are to be asked wiſe queſtions, and ſilence is better than vnskilfull talk. Wherefore the wiſe man ſaythe, if thou be asked any wiſe queſtion, anſwere, if not, lay thyne hand to thy mouth, that is, keepe ſilence.* Thus farre *Cyrill.* Whereby he vtterly condemneth the vayne curioſitie of thys people in demaunding ſo friuolous a queſtion. The Apoſtle Saint Paule, ſpeaking of the like curioſitie, commaundeth his ſcholer Timothie that he warn thoſe that be preachers, *ne aliter doceant, that they teach no otherwiſe,* than the Apoſtle before

Cirill in 6. Ioan.

Eccleſ. 5.

fore had taught: that is, that they broach no new or vayne opinions: and to the people he willeth him to gyue warning, *ne attendant fabulis, &c. that they giue no eare to fables and genealogies that neuer haue ende, but ingender questions rather than the edifying of God, which is in fayth:* that is: that they giue no eare to vayne and contentious teachers and doctrines, whyche tend not to edification but to contention. And in his 2. Epist. 2. chap. he sayth, *stultas & ineruditas quæstiones respue. &c. auoid fooliſh and vnlearned questions, knowing that they ingender ſtrife:* porrò ſeruum Dei non oportet eſſe pugnacem, *the ſeruant of God muſt not be contentious.* In which place the Apoſtle ſpeaketh againſt ſuch teachers as ſought to win credite vnto themſelues by broaching new opinions. And in the 1. Epiſt. to Timo. and 6. chap. he ſheweth the fruites that come of ſuch queſtions: *ex quibus* (ſaith he) *naſcitur inuidia, contentio. &c. of the which there cometh enuie, contention, curſed ſpeaking, vain conflicts, euill ſuſpitions.* &c. And therefore well ſayth *Tertullian* in his booke *De præſcript. aduerſus hæret.* Nobis curioſitate opus non eſt poſt Chriſtum Ieſum, nec inquiſitione poſt euangelium: cum credimus, nihil deſyderamus vltra credere, hoc enim prius credimus, non eſſe quod vltra credere debeamus. *We neede not to be curious after we haue receyued Chriſte Ieſus, nor inquiſitiue, after that we haue receyued the Goſpell: when we beleeue, we deſire not to beleeue any more, for this we firſt beleeue, that there is nothing more that wee ought to beleeue.* And in the ſame booke, ſhewing what diſcretion is to be vſed in mouing of queſtions, ſpeaking of theſe words, *Querite & inuenietis, ſeeke and ye ſhall find,* he ſayth: *ratio diſtinctionis huius in tribus articulis conſiſtit, in re, in tempore, in modo:*

1. Tim. 1.

2. Tim. 2.

1. Tim. 6.

Tertullian

Idem.

modo: in re, vt quid ſit quærendum conſideres: in tempore, vt quando: in modo, vt quouſque igitur quærendum eſt quod Chriſtus inſtituit, vtique quærendum non inuenis, & vtique donec inuenias: The reaſon of this ſaying doth conſiſt in three poynts: in the matter: in the time: and in the manner: in the matter, that thou conſider what it is that muſt be inquired of: in the tyme, that thou conſider when it is to be inquired of: in the manner, as how farre it is to be inquired of: we muſt inquire of thoſe thinges that Chryſte hath appoynted: ſo long as thou haſt not found them: and vntill thou haſt founde them. Therefore ſayth *Chryſoſtome, Vbi fides, nulla quæſtionum vtilitas eſt, quæſtio namque fidem tollit: where fayth is, there is no neede of queſtions, for queſtions deſtroye fayth.* And all this do the auncient fathers ſpeake of ſuche queſtions as are moued to ſtirre vp ſtrife and contention in the Churche of Chriſt where the Goſpel is truly preached, and the Sacraments rightly adminiſtred. Here therefore is firſt condemned the vayne curioſitie of the ſcholemen, who haue peſtered their volumes, and troubled the Church, partly with vaine and friuolous, partly with wicked and impious queſtions: with vayne and friuolous queſtions, as theſe and ſuch lyke: *Whether the Pope be God or man, or a meane betwixt both? whether the Pope may be ſayde to be more merciſull than Chriſt, bicauſe we reade not that Chriſt euer deliuered any ſoules out of Purgatorie, as it is ſaide the Pope to haue done? whether God can make of an Harlote a virgin? whether ſuch a number of Angelles may be conteyned within the compaſſe of a mans nayle?* with infinite other of the ſame ſort, wyth wicked and impious queſtions, as theſe: *Whether God in the beginning could haue made the world better than he did, or no? whether he could* Chryſoſt.

haue created man ſo, that he ſhoulde not haue ſinned, and why he did not? whether God coulde beget a ſonne, and after what ſort? with ſuch like. Of the which, and of all other like unto them, *Chryſoſtome* gineth this cenſure and determination. *Quòd ſi periculo ſum eſt de his quæ ille mandauit curioſius indigare, extremumque ſupplicium curioſis eſt propoſitum, quamnam tandem defenſionem habituri ſunt, qui ea curioſe perſcrutantur: quæ ſunt his multò & ſecretiora, & honorabiliora, verbi gratia, quomodo Deus filium geweranit? &c. If it be dangerous to inquire curiouſly of thoſe things which GOD hath commaunded, and extreme puniſhment is prepared for thoſe that be curious: what defenſe can they haue, which curiouſly ſearch thoſe things, that are much more ſecret and honorable than thoſe be, as, how GOD could beget a ſonne? &c.* And I would to GOD this vaine curioſitie had only occupied the ſcholemen, and conteined it ſelf within the Popiſh Church, I would to GOD it had not inuaded this Church alſo: nay, I would to GOD it did not muche more trouble the Church of Chriſt now, than it did in that time, for as much as then it was only among thoſe that were learned: now it hath inuaded the common people, moſt vnapt perſons to deale in ſuche cauſes. For nowe it is a Queſtion among them, whether, if a Man be certeinely perſwaded that he is moued with the Spirit, it be lawfull for him to do any thing that is contrary to the expreſs commandment and worde of GOD, as to kill? which once to imagin, is extreme wickedneſſe, and it is a meer Anabaptiſticall fanſie, neither is it the Spirit of GOD, but the Spirit of the Deuil that moveth ſuch cogitations: for the ſpirit of GOD moueth a man to nothing that is contrary to the worde and commandement of GOD. Likewiſe, it is

Chriſoſt. in 1. Rom.

now

now disputed at every table, whether the Magistrate be of necessitie bound to the Judicialles of Moses, so that he may not punish otherwise than it is there prescribed, nor pardon any offence that is there punished: which is most absurd, and contrary to al those places of scripture that teach us the abrogation of the law: besides, it is contrary to the opinion of all learned men: and some of them (as namely *M. Caluine*) do cal it a seditious opinion, as indeed it is: for it tendeth to the overthrow of all, or at the least of the best commonwealths that are now in Christendome. Moreover it is doubted whether the magistrate is to be obeyed for conscience sake, or no: though the Apostle S. Paule hath flatly determined the matter in the 13. to the Romaines where he sayth *Oportet esse subditos, non solùm propter iram, sed etiam propter conscientiam*: *we must be subiect, not only for feare of punishment, but also for conscience.* And the contrary doctrine must needes root out of the heart of the subject, true obedience. It is also doubted, *Whether the magistrate may prescribe any kinde of apparell to the Minister, without doing vnto him some iniurie*: which is too too much to strengthen the authoritie of the magistrate. To conclude, it is nowe called into controuersie, *Whether the children of Papists and excommunicated persons (notwithstanding their parents be Christians, and cannot* amittere baptismum, *lose their baptisme*, as it is determined by S. Augustine against the Donatists) ought to be baptised. And *whether the minister be of the essence and being of baptisme, and none to be counted ministers but such as be preachers, so that whosoeuer hath not bin baptised of a minister, of a preacher, is not baptised?* the which questions and other such like, spring out of the scholes of the Anabaptises, Rom. 13.

ſes, and tend to the rebaptization of all, or the moſt parte of thoſe that at this day are liuing. With theſe and ſuch like Queſtions, partly impious, partly vaine and friuolous, is the Churche of Chriſte at this day marueilouſly troubled: and men ſo occupie themſelues about them, that they neglect thoſe thinges that perteine to their ſaluation, and forget due obedience. Yea, it is come to ſuche extremitie, that if any do withſtande them in theſe Queſtions (as they muſt be withſtanded, for the wiſe man ſayth, *anſwer a foole accordinge to his fooliſhneſſe, leaſt he ſeeme to himſelf wiſe:* and *Baſil* ſayth, *that we muſt anſwer camilles, leaſt we by ſilence ſeeme to confeſſe them to be true*) he ſhall be compted a worldling, a flatterer, a Papiſt: neither ſhal any thing be omitted, that may ſound to his reproche. But on the other ſide, if any man conſent vnto them in ſuch opinions, though he be an vſurer, an whoremonger, an extorcioner, a royſter, a ſwearer, &c. yet ſhal he be compted zelous, and godly. I haue therefore to exhort all that be godly in deede, to take heede of thys curioſitie, knowing that it hath alwayes bene counted of all learned men a manyfeſt note and token of a contentious nature, to make ſuch ſtirres, and to moue ſuche controuerſie about externall things, in that Church where the goſpel is truly preached, and the Sacraments rightly adminiſtred. And thus much of the firſt part of this text, that is, of the queſtion of the people.

Rom. 26.

The ſeconde parte is the anſwer of Chriſte, wherein (as I ſayd) is contained a reprehenſion, and an exhortation. In the reprehenſion there are two things to be conſidered, the manner, and the matter. The manner of reprehending is noted of Chryſoſtome in theſe words: *Modeſtius*

Chryſoſt.

deſitiis coarguit. &c. He doth modeſtly reprehend them, for he doth not call them bellie Gods, or epicures, he doth not vpbrayde them with ſo many miracles which they neither followed nor maruelled at: but only he ſayth, Amen Amen dico vobis, *verely verely I ſay unto you. &c.* This modeſt kynde of reprehending the Apoſtle teacheth his ſcholer Timothie, when he ſayth, *Argue, increpa, exhortare cum omni lenitate & doctrina: improue, rebuke, exhort with all lenitie and doctrine.* 2 Tim. 4. And in the firſt to Timothy the 5. chap. teaching him how to vſe himſelfe in reproouing all ſortes of men, he ſaith, *Seniorem ne aſperè obiurges, do not bitterly rebuke an elder. &c.* and yet there is a time and place, where and when the preacher of the word of GOD may uſe ſharp and ſevere reprehenſions: but this is no place to ſpeak of this thing: we haue rather now to conſider the matter, than the manner, the matter that is reproved, than the manner of reproving. 1 Tim. 5.

Firſt therefore he doth couertly reproue their flatterie (whereof I ſpake before) as it is noted by the beſt learned interpreters, for he anſwereth not directly to their queſtion: they asked him when he came thither, and he anſwered them, that they rather ſought his meat than himſelf: ſo that he reprehendeth their adulation and flattering kind of queſtioning with him, whereby he declared that he nothing at all eſteemed of the commendation of the people, or regarded their opinion of him: A worthy and neceſſarie leſſon for all men to learne, eſpecially ſuch as be in authoritie (to wit) that they open not their ears to flatterers, nor hunt after popular fame and commendation. Well ſaith Ambroſe: *Proſpiciendum eſt ne adulantibus aperiamus aurem, emolliri enim adulatione, non ſolum* Amb. De offic. lib. 1.

fir-

fortitudinis non eſt, ſed etiam ignauiæ eſſe videtur: We muſt take heede that we giue no eare to flatterers, for to be moued with flatterie is not only no pointe of valiantneſſe, but an euident ſigne of a cowardly and daſtardly minde. Chriſoſtome ſpeaking of this ſiniſter affection, ſaith that it is an *vntolerable drunkenneſſe, and that whomſoeuer it hathe ſubdued, it maketh him almoſt incurable.* In the ſame place he compareth it to certaine Images, which are gorgeous and beautifull without, but emptie and vayne within, and therefore he ſaith that ſuch flattering commendation may aptly be called vayne glory, *quia nihil in ſe habet aut clarum aut glorioſum: becauſe it hath in it no ſubſtance nor pith.* In the ſame place he earneſtly dehorteth both eccleſiaſtical and ſecular perſons from this vice: eccleſiaſtical perſons, bicauſe it driueth them from the truth, and caſteth them into errour, it ingendreth in them pryde and arrogancie, the root and mother of all ſects, ſchiſms, contentions, and hereſies. For while the people commende their life and doctrine: whileſt they call hypocriſie, holyneſſe: arrogancie, ſimplicitie: wrath, zeal: diſobedience, conſcience: ſchiſme, unitie: wordes, matter: ignorance, learning: darkeneſſe, lyght, it ſo puffeth up the myndes of their teachers with an opinion of themſelues, that they dare be bolde to propounde any thing, ſo that it taſte of noueltie, and pleaſe the people, though it tend to the diſturbance of the Church, the contempt of Magiſtrates, and the breache of good lawes and orders. Therefore by the olde Canons it was decreed that thoſe Clearks, which either flattered themſelues, or gave eare vnto flatterers, ſhoulde be depoſed without hope of reſtitution.

And

And as it worketh this effect in men of the clergie in matters Eccleſiaſticall, ſo doth it worke the like effecte in civill perſons in matters civill. For it breedeth in them Ambition, the roote of rebellion and treaſon. It moueth them, not to be content with their ſtate and calling, but to aſpire to greter dignitie, and to take thoſe things in hande which commonly turne to theyr ruine and deſtruction. And in whome hath not popularitie wrought theſe effectes? or who euer fell into theſe inconueniences, but ſuch as firſt were prouoked thervnto by the flattering of the people? But my meaning was not to ſpeake much of this matter: this only I thought good to note, and to admoniſhe all (but eſpecially thoſe that be in authoritie) by the example of Chriſte, not to giue eare to flatterers, nor to be delighted with the commendation of the multitude.

An other thing that he reproueth in the people (which is in deed the chief and principal) is, that they ſought him not with that mynde, nor to that end, that they ought to haue done: and therefore he ſayth, *Verely, verely I ſay vnto you, ye ſeeke me, not bicauſe you haue ſeene the miracles, but bicauſe you haue eaten of the breade and are filled*: as though he ſhoulde ſay, ye ſeeke me not aright, ye ſeeke me not to learn of me thoſe things that pertaine to eternall life: but you ſeeke me to have your bellies filled: an euident argument hereof is this, that you are more moued with yeſterdayes ſaturitie, with yeſterdayes bread and meat, than with all the miracles that I have wrought among you, and all the exhortations that I haue made vnto you: and therefore you ſeeke not me but your ſe.ves. In the perſon of this people, Chriſt reproueth

all thoſe that ſeeke him not aright, that ſeeke him not with a ſincere affection, but for ſome worldly reſpect and commoditie. Such was Act. 8. Simon Magus, who joyned himſelfe to the Apoſtles, was baptized and pretended great zeale, onely that he might gaine ſome thing thereby, as it is euident in the 8. of the Acts. Suche was Demas alſo, of whom the Apoſtle ſpeaketh, 2 Tim. 4. 2 Tim. 4. *Demas hath forſaken me, imbracing this preſent world.* Such are they whoſe religion conſiſteth in words, not in workes: in contention, not in peace: in contempt, not in obedience: who under the pretence of zeale, ſeeke their own libertie: under the colour of religion, ſeeke confuſion: and with the ſhadowe of reformation, cloake and couer their vſurie, their ambition, their myndes deſirous to ſpoyle the Matth. 13. Churche. All which Chryſt in the 13. of Matthew, compareth to the ſtonie grounde, wherein the ſeede being ſowne proſpereth for a time, ſo long as there is any moiſture, but when the Sun waxeth hote, and the moyſture is dryed up, then doth the ſeede wither away, and becommeth vnprofitable: euen ſo they (while there is any moiſture left, that is, as long as they can hope for any commoditie to come vnto them by the profeſſing of the Goſpell) ſeem to paſſe all other in zeale, but when the ſunne waxeth hote, and the moiſture is dried up, ſo that they can ſuck out no more gaine, but muſt now ſuffer and indure perſecution for the Goſpell ſake, and leeſe that they haue, they waxe maruellous cold, and ſuffer the ſeede vtterly to decay. It is moſt truly ſaid of Sayncte Auguſtine, *Boni ad hoc* Aug. lib. 15. de ciuit. Dei cap. 7. *vtuntur mundo, vt fruantur Deo: Good men vſe this world, that they may enjoy God:* that is, Good men may enjoye and vſe the commodities of this world

world ſo, that thereby they may be more able to do their duetie towards God. *Mali autem contrà* (ſaith he) *vt fruantur mundo vti volunt Deo: contrariwiſe euill men will vſe God, that they may enjoy the world:* that is, they will pretende religion and godlyneſſe, that they may gain thereby ſome worldly commoditie. Suche there haue bene in this Church of England euen within our memorie, who whileſt there was ſome commoditie to be looked for by the diſſolution of Monaſteries and ſuch like places, were bitter enimies to the Pope, and pretended to be earneſt profeſſors of the Goſpell: but the ſame men afterward (when this hope was paſt, and the time now come when they muſt ſuffer for the Goſpell, and leaue that which before they had gotten) did not only not profeſſe it, but perſecuted thoſe that were profeſſors. And may there not be ſuche (thinke you) at this time, who woulde not ſeeme only to fauour the Goſpell, but very earneſtly to ſeeke reformation, onely bicauſe they ſee the newe platforme tend to the ſpoyle of Colledges, Churches, Byſhoprickes. &c. whereby they ſuppoſe that they might procure vnto themſelues no ſmall aduantage? Surely it is to be thought that if they were once fruſtrate of this hope, the waywarde and contentious zeale of many would ſoon decreaſe. And how ſhould we otherwiſe iudge of diuers, who being ſcarſly as yet delinered from the ſuſpition of Papiſtrie in matters of ſubſtance, would now ſeeme to condemne this Church of imperfection, bicauſe it retaineth ſome accidentes vſed in Papiſme? or of thoſe, who when as they could neuer abide ſuch as haue hitherto faithfully planted and preached the Goſpel in this kingdom, would now ſeeme fautors and patrones

of thoſe that are wholly occupied in diſturbing and diſquieting the peace of the Churche? or of thoſe, who hauing in them no ſparkle of godlineſſe, being drunkards, ſwearers. &c. being (I ſay) of ſo large a conſcience towards themſelues, yet are ſo preciſe in other mens doings, that they cannot abide to have them wear, no not a ſquare cap? we may ſay vnto them as Math. 23. Chriſte ſayd vnto the Phariſes: *Ye hypocrites, ye ſtumble at a ſtrawe and leap ouer a blocke: ye ſtraine at a Gnat, and ſwallow vp a Camell.* I fear it may be truly verifyed of this time, that Auguſtine ſpake Auguſt. of his time: *Quam multi hodiè non quærunt Ieſum, niſi vt illis benefaciat ſecundùm tempus: vix quæritur Ieſus propter Ieſum: propter ventrem quæritur, non propter ſpiritum. Many in theſe dayes ſeeke not Ieſu, but onely that they may gaine ſome thing by him for a time: Ieſus is not ſought for Ieſus ſake, he is ſought for the fleſh, not for the ſpirit.* That which Chryſoſtome ſpake of this people, which then only confeſſed Chriſte to be a prophet, when he had Chriſoſt. in 6. Ioan. filled their bellies with breade and meate, *O gulæ incredibilem auiditatem, maiora his miracula, & quidem innumera operatus eſt Ieſus, neque vnquam confeſſi ſunt, niſi nunc exaturati: O incredible greedineſſe and gluttonie, Ieſus did greater miracles than this, and that a great number, and yet did they neuer confeſſe thus muche of him, but euen now when their bellies are filled.* Euen ſo may we ſay to ſuche like kinde of men: O ye couetous perſons, and deſirous of the ſpoyle, we have taught you more neceſſarie pointes of doctrine, than theſe that are now preached vnto you: we haue exhorted you to repentance, and to amendment of life: we haue taught you the true doctrin of iuſtification, the true and right uſe of the ſacraments: we haue confuted the erroneous and damnable pointes of Papiſtical doctrine, as tranſubſtantiation,

tion, the ſacrifice of the Maſſe, purgatorie, worſhiping of Images, praying to Saints, the Popes ſupremacie, and ſuch like: and you haue not beleued vs, nor harkned vnto vs. But now that we begin to teach you theſe things that tende to your own commoditie, and to contention, you magnifie vs, you commend vs, you make vs Gods, nay, you make vs Deuils, for you ſo puffe us vp with vaine glorie, that we know not our ſelues. *O gulæ incredibilem auiditatem*, O vnſatiable deſire to ſpoile, O couetouſneſſe: *non quæritis Ieſum propter Ieſum. &c. you ſeeke not Ieſus for Ieſus ſake, ye ſeeke him for the fleſhe and not for the ſpirite: non quæritis iuſtitiam propter, iuſtitiam ſed propter craputam: yee ſeeke not righteouſneſſe for righteouſneſſe ſake, but for the bellies ſake.* Therefore ſeeke Chriſt, not for any temporal commoditie, but for himſelf: leaſt it be as truly ſaid of us as it was of the Jews, *yee ſeeke me, not becauſe ye haue ſeene the miracles, but becauſe ye haue eaten of the bread and are filled.* And thus much concerning the reprehenſion that Chriſt heere vſeth

Now followeth his exhortation: *Labor not for the meat that periſheth, but that remaineth to eternall life.* By the *meat that periſheth*, our ſauior Chriſt underſtandeth al thoſe things which pertaine to this life temporal: by *the meat that endureth to eternall life*, he comprehendeth all thoſe things that be ſpirituall, and wherewith the ſoule is nouriſhed to eternall life. He doth not heere forbid men to labour for thoſe things that pertaine to this Life temporal, but he admoniſheth them to preferre thoſe things that belong to the life eternall. It is a negatiue by compariſon, which doth not ſimply denie, but in the way of compariſon. So when he ſayd to Martha, *Martha thou troubleſt and buſieſt thy ſelfe about many things,* Luk. 10.

but

but there is but one thing neceſſarie. &c. he doth not condemne in Martha hir diligence in receiuing of him, or the office of ciuilitie which is to be exhibited towarde ſtraungers (for it was commended in Abraham Geneſis 18. and is preſcribed unto vs Heb. 13.) but he teacheth hir that ſhe ought not ſo to be occupied about theſe external offices of ciuilitie, that in the meane time ſhe neglect thoſe wholeſome exhortations that hir ſiſter Marie attended vnto. In like manner, when Chriſt ſayth, *If any man come vnto me and hate not his father and mother. &c. he cannot be my diſciple*: His meaning is not that we ſhould hate our Parents, whome we are commaunded to reuerence and to loue, but he only ſpeaketh in the way of compariſon: that is, that we be ſo affected towards our Parents, that we preferre the loue of GOD before them: and that (if the caſe ſo ſtand) we rather forſake them for Chriſtes ſake, than Chriſte for their ſake. Wherefore *Chryſoſtome* iuſtly reprehendeth thoſe that abuſe theſe words of Chriſt in this place to the defenſe of their idleneſſe and ſlouthfulneſſe, and ſayth that in ſo doing they do but peruert the ſcripture, where alſo he proueth by ſundry places of the ſcripture (as 1 Theſ. 4. 2 The. 3. Eph. 4. Act 20. all whiche for breuities ſake I paſſe ouer) that it is lawful to labour for external things: and in the end he concludeth that the true meaning of Chriſt in this place is nothing elſe but this, that we prefer heauenly things before earthly things, according to that which is written Math. 6. *Firſte ſeeke the kingdome of heauen and the righteouſneſſe thereof, and then al theſe things ſhall be miniſtred vnto you.*

Gen. 18. Heb. 13. Luke 14. Exod. 20. *Chryſoſt. Ioan.* Math. 6.

Many reaſons may be alledged, why we ſhould prefer heauenly things before worldly things. Firſt worldly things are but momentarie, they haue

haue no continuance, *Magna momento ruunt*, tho' *they be neuer ſo precious, yet are they ſoone decayed*: to daye, as a beawtiful flovre, to morrow, as the withered graſſe: now, as the burning fire, and by and by, as the dead and quenched aſhes. *Voluptas & honor finem habebunt: pleaſure and honour haue their end: but heauenly things remaine and continue for euer.* Therefore ſaith Saint Paule, Gal. 6. *Qui ſeminat in carnem, de carne metet corruptionem. &c. he that ſoweth in the fleſh, ſhall reape corruption of the fleſh: but he that ſoweth in the ſpirit, ſhall reape eternall life of the ſpirit.* That is, thoſe that laboure for ſuch things as pertein to the fleſh, ſhall reape only that which is mortal and tarieth not: but thoſe that labor for things perteining to the ſpirit, reape that, that continueth for ever. Cryſoſt. Gal. 6.

Secondly, worldly things how pleaſant ſoeuer they are and delectable, yet in the end they waxe lothſome: *Omnia mundana quantumuis dulcia, amareſcunt: All worldly things howe pleaſant ſoeuer they be, in the end waxe bitter.* Yea the perfecteſt pleaſure that can be in worldly thinges, is mixed with ſorrow. Riches are gotten with laboure, kept with careſulneſſe, and loſt with griefe. Therefore ſaith S. Auguſtine, *Si vana ſeculi huius in experta concupiſti, experta contemne: fallax eſt enim in eis ſuauitas, & infructuoſus labor, & perpetuus timor, & periculoſa ſublimitas: initium ſine prudentia, & finis cum penitentia. Ita ſe habent omnia quæ in iſta mortalitatis ærumna cupidius quam prudentius appetuntur. If thou haſt deſired the vaine things of this world before thou hadſt experience of them, nowe having experience, contemne them: for there is in them deceitfull pleaſure, vnprofitable labour, perpetual feare, daungerous dignitie, or promotion: the beginning is without wiſedome, and the end with repentance. This is the condition of all theſe thinges that in this miſerable* Aug. epiſt. 82.

are

mortalitie are more gredily than wisely desired. But h
venly things are voide of all such greefe and sor
Math. 16. Thirdly, *what will it profite a man to win the wh
world, and to lose his owne soule?* or what shall
gaine, if he feede and pamper his body with d
licates, and suffer his soule to perish for hunger
To conclude, we are but straungers in t
worlde, and therefore we must so behaue o
selues as those that are in a straunge countrie, w
tho' they prouide for things necessary for a tim
yet their desire and intention is to retourne hom
to their owne naturall countrie againe: euen
we, though we inioy those things that are nece
full for thys present life, yet must we not so fix
our minds upon them, that we be withdrawe
from that earnest desire that we haue to return
to our own countrie. These and a great many
reasons moe may be giuen, why we shoulde pre-
fer heauenly things before earthly things. Bu
how few are there that consider them? It is re-
ported of *Pambo*, that when he sawe a woma
decking hir selfe with costly aray, he wept bitter-
ly: and being demaunded the cause of his weep-
ing, he said that one cause was, for that he him-
selfe was not so desirous to please Christ his saui-
or, as this woman was to please mortall men: no
he so careful for eternal things, as she was for
earthly and corruptible things. But what would
he say if he liued in these dayes, when not one or
two women, but almost all mankind do only la-
bour for thys, that they may please men, and pro-
uide for those things that perteine to the belly?
Necessary therefore is this exhortation of Christ,
*labour not for the meat that perisheth, but that remain-
eth to eternal life, the whiche the sonne of man will giue
vnto you*: to whome with the father and the holy
Ghost, three persons and one God, be all honor
and glorie, now and for euer. Amen.